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M 2192

Wednesday, December 27, 1972

Group II

Barn

MR. NYLAND: So, we're getting towards the end of the--of the year - end of this week. I hope you remember what the days between Christmas and New Year may mean, that you extract from it something for next year.

I think we'll have questions and answers - again, without introduction. So, who has questions?

Peter Heim: Peter.

MR. NYLAND: Peter.

Peter: I think -- I think I need some help in overcoming my own laziness. I feel that--

MR. NYLAND: Peter, a little louder.

Peter: I feel that I can see what's necessary for me in order to be what I should be, and yet what stands in the way of it seems too strong for me, many times, and I don't--I don't really feel at times that I can overcome it. So, I think I--I need--

MR. NYLAND: Peter, how clear is your aim?

Peter: At times when I can see it, I think it's clear. I think there're times when I can't see it.

MR. NYLAND: When you can see it, you are not lazy.

Peter: I think I have a sense of it at times and yet I--it seems to be something that I can't overcome often, something to do even with little things and with caring at certain moments when I should and I can't seem to.

MR. NYLAND: Can you, a--at such a time, come to yourself and, as it were, sift out the different thoughts that you do have and, if possible, put them in front of you?

Peter: Yes.

MR. NYLAND: And then, can you make up your mind about one or two different directions you would like to continue with?

Peter: Yes, I can do that.

MR. NYLAND: And can you then do it?

Peter: Yes.

MR. NYLAND: That's the way to overcome laziness. Each time that laziness, as it were, strikes you, you have to clarify for yourself what is your aim. Even if the aim is divided into different directions, the different directions do not always have the same value. Many times they don't have any value at all when you put them in front of you and say, "Well, that isn't worthwhile." You select out of it what you really want - at that time. It's not always the same, what you want at different times, but it's sufficient for the time that you consider it, that that is then important, but then you must immediately do it - not think about it any further or postpone it. So the different directions in which one can go, when you consider it, always have to be practical. That means that at the time you can make a decision, that then there is a possibility of fulfilling it. And you do this many times.

You find different directions at different times. You find different values at different times. You find yourself in different conditions when

you consider such directions. The directions are many times just thoughts or feelings in which you as a person could--could experience something. So the value of the directions is dependent on the amount of experience that you wish and which is useful for you for your growth - because laziness is not allowed for anyone who wants to grow up. He has to have that kind of an aim in mind all the time, that whenever he thinks about it, he can never be lazy about it.

That is why I ask: How clear is your aim? And as I say, the aim may not be hundred percent defined in a certain direction like, let's say, for a holy man, it may be the aim of God in his heart - and that can be for him in devotion hundred percent. But we're not that kind of people. We're just people on Earth and having ambitions in different directions. But an aim has to be there to be clear about what one wishes and that usually centers around the--the concept of growth for oneself - and leave alone that what is not helpful, like laziness is not helpful.

So you select, out of three or four different possibilities, the kind of thing that is feasible at that time - and you do it right away. You may have these moments sometimes during the day several times, of what I say putting things in front of you. And there may be days that you don't need it. But don't worry about how often it seems that you do need it - in the beginning probably a little bit more than a little later, because you become acquainted with yourself sufficiently so that you don't even have to take the thing out, as it were, and put in front of you. Gradually such decisions become crystallized within oneself and are then connected with a wish for further growth.

All right?

Peter: Yes.

Fred Goodall: Mr. Nyland?

MR. NYLAND: Yah.

Fred: It's Fred.

MR. NYLAND: Yes, Fred.

Fred: I am lately not really able to--to have anything in myself that's free from a kind of suffering I have. I -- I could probably do something about the suffering. It would not -- It would not be facing that in myself that causes that. I -- I know that to grow I have to have something that--that can be free from it - and I wish it.

MR. NYLAND: Fred, could you explain the kind of suffering?

Fred: It -- It would be -- It would be hard.

MR. NYLAND: That's why I ask, can you explain it? But it has to be a little bit more clarified. It can be suffering about yourself, about having a wish which you cannot follow or a wish for something you cannot as yet fulfill.

Fred: Yeah.

MR. NYLAND: It can be suffering about general conditions which affect one and about which you cannot do anything either. It can be a suffering because of the impossibility of oneself knowing that one never can reach a certain level which you really would like to reach. It can be a suffering for mankind as a whole - that is, individually - of people who are honest and sincere and striving and still seem to be suffering because certain things are not given to them which they believe they need. Out of that, you will find that the suffering that one experiences is based many times on different things which you would like to have changed. And it, maybe at times, seems impossible to change them. And the other way of looking at it, is simply that that what I would like to change is exactly causing me suffering for a very definite purpose - so that then the suffering is not anything that becomes personal

to me, than only that I suffer it. But in the utilization of such suffering, I can have a chance to make something of the suffering itself for my own benefit. Then the attitude is different - because the suffering is apt to make me negative and not being able to do certain things. But when I could use it, then it becomes positive for me in the sense now that whatever there is as suffering and friction, that there is a form of energy which is then available. But if that can happen, I have to put right next to it a very definite aim for which such energy has to be used, otherwise it remains generality. And it is again the clarification of that kind of an aim, very similar to what I mentioned to Peter, that I have to have in mind something that I really wish and then for that I can sacrifice my suffering.

You understand what I mean, Fred?

Fred: Yeah, I'll try to see it that way.

MR. NYLAND: Yah, it is not a question, you see, that-- The suffering of course belongs to you, but it does not mean that there are not many other people who also suffer. And as soon as you start to think - and one is apt to do that - that one suffers, really, in a very special way and that there is no one who really could understand your suffering, you close yourself up a great deal from the possibilities even of getting out of it. I think a person sometimes withdraws in an ivory tower in order to suffer, and sometimes he likes his suffering because it gives him a feeling of being unique. Sometimes it's said that such a person feels he is always in the corner where the beatings go on and he is the only one that really has to suffer for a certain purpose, although he doesn't know why he suffers.

First try to get it a little out of the open that suffering is a common affair for many people. It happens at different levels and therefore it is not easy to compare suffering of one person with what someone else is suffering.

And moreover, the suffering is always expressed in very personal terminology so even explaining a suffering to someone else is of not much help. But the assumption that one must know that that what is suffering for one, many times, many people are suffering without saying anything about it and bec-- it is not that uniqueness. It is a common affair, I say. It belongs to people and particularly for those who wish to grow up, because with that wish, they see that that what is available for them is not sufficient and that they have to change many times their surrounding or the condition in which they happen to be in order to understand their suffering - not to get rid of it, but to understand the reasons why they suffer. If they do suffer, then of course there is something that is upsetting for them, and it might prevent them at that time from really looking straight ahead to an aim that one should have. And the suffering covers up all ability on the part of oneself even to wish to understand it or to comprehend it. So that has to be straightened first - that I am facing something that is a common--a common affair. But then I go within that framework of my own suffering and then I can see in what respect that kind of suffering still can be useful, and for that you have to define it more. You cannot leave it in a general way, saying I suffer and I suffer.

It is true, one must suffer. It is very necessary because if you don't suffer, you don't find life. Life as it is within one has to be set free, but the setting free requires a great deal of suffering on the part of life itself. If life could actually speak to itself, it would find that the suffering which it now has and experiences as a result of being closed up, was, in the first place, not its own fault, but it was done for a definite purpose which life could understand if it really could come to its own senses and then wake it up with the necessity of fulfilling one's Karma. And that

you can take over from your own life and realizing then that life, as existing now in the form of your own personality, also has a very definite aim and must go through suffering during this lifetime in order to become really finally free and not having to repeat the same things over and over again. Now when that is understood, then it is also understood that only freedom will follow when one tries to become conscious, because any kind of suffering which is continued in a state of unconsciousness will continue to repeat itself. But you see, the suffering then takes on an entirely different aspect because it becomes extremely useful, and instead of sitting under it, you stand on top of it and you say, "Nothing in this world will make me deviate from my aim - not even my own suffering."

All right, Fred?

Fred: Yes.

Brian Gitt: Mr. Nyland.

MR. NYLAND: Yah.

Brian: It's Brian.

MR. NYLAND: Yes, Brian.

Brian: There are times when I can Work, but I seem to have a lot of trouble reinvesting the energy from my successful attempt into successive attempts.

MR. NYLAND: There is no energy left when an attempt has been made and it is so-called successful. It is finished. There is a wish left, and also a realization of what one is, which is based then on the acquisition of further knowledge about yourself. But one has to make again the attempt in the form of a wish. And how strong that wish is, depends not on how much energy there has been in your state which you might say is left over. It is already used up.

The wish all of the time has to be based on the realization of what I am at that moment, not even two or three minutes before. So it is constantly a new cycle. That is the beginning of Work, and then for a long time it has to remain that kind of beginning, because only later can you count on the momentum of an effort. And in that sense, the momentum is only related to the continuation of the effort in the direction of wishing to become conscious. So you might say it is not free energy. It is energy that is inherent already in the process of wanting to grow or wanting to become free. And it is far better to look at it as the continuation of something as a wish which expresses itself in an attempt which is made constantly at certain times and are not as yet connected with each other. If you do it that way, you will see that you start each time with a new effort and a new step, as it were. You have towards it an initial velocity which you don't have when you assume that you have already energy for that purpose.

It's very interesting with the question of the utilization of energy for a purpose for higher life. In the first place, what I have as a wish is very often mundane because it is based on that what I am and the realization that that what I am is not entirely correct or not completed enough. That, I would say, is just ordinary energy which is available in this wish. But then the creation of 'I' requires the conversion of that energy into vibration rates of a different kind - higher than what I am now in an unconscious state because that energy belongs to a higher state which I want to reach in the creation of something that is objective. Immediately when an attempt is made and so-called successful, the energy that is so-called left over is reduced to ordinary mundane energy because I happen to think about it. And, you might say, that energy is then converted back again into an unconscious state because of my thought. So for that reason, I have to understand that energy

is really not available anymore for a purposes of effort. I have to make it again. And that is what I mean, that each time I start over again and over again because the continuation of energy at a certain level of that higher level is not easily reached. And when it is there for a little length of time, there are so many forces that will drag it down that I become, as a personality, unconscious, and will affect any kind of Objectivity even within myself.

You see what I mean, Brian?

Brian: Yes.

MR. NYLAND: Start over and over and over and over. It is like a step you take. You take a step with one foot. It gets you only a certain distance. You take a step with the other foot. That gets you again a certain distance. But it's different from the first foot. That is the beginning. When your heart is involved, if the action of your feet is continuous, your heart will describe a certain line which also can be continuous. But you're still a transitory period when the feet are still moving and there is a little halting on the part of the heart line, and only when there is a momentum in a personality as a result of devotion that the heart line becomes continuous and straight and has no--no little - I call them bends, sometimes, where they all of a sudden dip and then continue again. If you see that image, it is very helpful because the wish for the continuation of Work is dependent on your heart, not on your feet. But the unconscious state requires first that the feet are used for walking.

Brian: Is then the--does then the-- Well, how is the heart -- is there a learning process or something?

MR. NYLAND: No, the heart will do it the more able you are to make your feet walk continuously.

Look at a person when he walks. You step with one foot ahead. At

that time, the point of gravity of your body is a little bit lowered. When you lift it up, when you again stand on your one foot and the other one is moved forward, you go up with your body. It is not a horizontal line, let's say which your head will describe or even your heart. When you walk faster and more in a regular manner, the line is more straight. When there is a momentum in your feet and the feet are placed closer together, there is not that much deviation of a horizontal line which your heart describes. When that is horizontal, it can be taken over by your heart and the feet can be simply set in motion because of their devotional attitude.

I hope you understand it. It--it sounds perhaps a little intricate, but it isn't.

Brian: I think I do.

MR. NYLAND: All right. It's worthwhile to think about it.

Andrew Nevai: Mr. Nyland.

MR. NYLAND: Yah.

Andrew: Ever since--ever since this past spring, I feel that I've had available to me-- This is Andrew, Mr. Nyland.

MR. NYLAND: Yes, yes, I--I recognize your voice.

Andrew: Ever since this past spring, I feel that I've had available to me more energy than I did in the previous several months or maybe a year. I've had a much greater interest in Work and a desire to Work. And in the past several months I've even had a number of experiences of Work, but I'm--I'm very sure - I'm very positive that there is no direction in what I'm doing and I don't really know where I'm going. Probably I need some kind of an aim or--or something to give me direction. In other words, I have energy and I don't feel that it is being used as well as it could be. It's very

haphazard.

MR. NYLAND: Well, Andrew, what could be your aim? As you see yourself as you are and as you grow up and as you experience more and more life as it is given and, let's say, reach certain conclusions or, after some time, become more mature - what could there be as an aim for yourself, in--particularly in regard--in regards of Work?

Andrew: Well, this year I've done a great deal of--more than before of just ordinary finding out about what I am. For example, a few months--or a month ago I went through my calendar and diary for the past two years and I found out that even though I wouldn't ordinarily know it, my life over a period of a week or a day - I tended to do certain things in a--on a certain day or in a certain way. So I found out certain things about myself and it's just reinforced the knowledge that I'm really no different than I--than I was many years ago, so that my aim, in one sense - one of my aims - is still the same. I don't particularly--particularly like what I am or the way I am and I would like to be something else. I can see the possibility for something else in other people and occasionally in myself. And it is this possibility that I would like to go after.

MR. NYLAND: Yah. But you see, Andrew, you forget the most important thing. You may accumulate knowledge, but the knowledge is really not objective at all, because it's not connected with impartiality and it's not based on the acceptance of yourself as you are.

Andrew: I--I realize that, Mr. Nyland. I--I meant that this was--this was that kind of knowledge.

MR. NYLAND: Yah, and that kind of knowledge is ordinary knowledge and ordinary life and it belongs to unconsciousness. It is useful for maturity and it's useful for working on this Earth, but it's not useful for the development of

yourself and it is not really food for your inner life. And that is what I meant; if your aim is not clear about that what really is the motivation that you wish to Work or even accumulate a lot of knowledge, what are you going to use it for? Because it has to have a very definite purpose. I say sometimes that I want--would like to have information in the form of data that I can rely on and then I say for that reason they have to be truthful, such facts, or they have to be objective. But what is the real reason for wishing to accumulate them? The reason is to build something that I haven't got now or the continuation of that what has started which has stopped.

Andrew: That--that is--that is what I'm interested in. I'm not interested--

MR. NYLAND: Good, then--

Andrew: --in the accumulation of knowledge.

MR. NYLAND: No, of course not. But it has to be based on facts which are in that sense absolute in order to be used for that purpose. And therefore I have to start with considering myself as I am and then accepting myself as I am or at least come to a degree of objectivity in the form of impartiality. So the attempts, I think, that one makes is first to be clear about the aim when I so-called Work on myself. And when that aim in itself is not understood as being made up of the three requisites of that observation process and impartiality and simultaneity, then of course I don't reach what I want to reach, and there is no progress over several years. It remains the same person - sometimes in a little different form and, as I say, with a little bit more maturity. But it's not building your Soul. It's not building even Kesdjan. And why should one want--want to build something that at the present time doesn't exist on the Earth? Simply because you want to get away from the Earth. And the reason for wishing to get away from the Earth is

that you feel that your life is really not at home on this Earth, but that it should have a different kind of a place. And maybe one even considers as a possibility that life should be united with totality of life or, religiously, with the fusion of that what is higher as God.

The motivation has to be much clearer, Andrew, and I think it is not clear now. Work means I take very small steps in the direction of my wish to grow up, and the growing up process is to complete myself because I know that what I am now is only one and a half compared to the possibility of becoming a three-fold man. And the accent then is placed on that what is, at the present time, potential - to make it a reality. Now when that motivation is not there in some form or other when I wish to Work, Work has no sense - so-called Work. It becomes so-called Work. It becomes simply a reminiscence or a thinking about it. It is not the--the--the real effort.

Do you understand what I mean, Andrew?

Andrew: Yes, sir, I do. I--I feel--I feel that that is what I do when I Work.

MR. NYLAND: No, I don't think you do, Andrew. I think you are attached to yourself.

Andrew: To my past.

MR. NYLAND: To yourself - at the present. You're not free.

Andrew: No, no, I'm not free.

MR. NYLAND: No. Therefore you don't accept yourself as you are. Try to think about what that really means: to accept oneself as one is without thought, without feeling. That's--

Andrew: I've thought about that. It's--it's extremely difficult.

MR. NYLAND: Of course it is difficult. Unconsciousness is a tremendous enemy. Unconsciousness is a bondage. Unconsciousness is a prison. And

unless you have a key or unless you have someone who helps you wish opening the door, you won't get out.

Andrew: May I ask you, Mr. Nyland, some--something, some way to focus on this or--because I--I thought I had been doing it.

MR. NYLAND: Fifteen minutes each day, force yourself to walk up and down the room. And only see if something then can be aware of you as you walk. Don't be deviated by other thoughts. Don't try to think about your walking. Don't try to have any kind of a feeling, if you can manage that; to empty yourself entirely of ordinary - you might say ordinary life. And see if at that time there is a possibility of something existing which then is aware of you. Try it for one week, fifteen minutes each day, and quite honestly. And don't worry if it doesn't work out. You try it again the next day. Next week tell me about it.

Andrew: I'll do that.

MR. NYLAND: All right.

Andrew: Thank you.

MR. NYLAND: Good, Andrew.

Linda Fainzin: Mr. Nyland?

MR. NYLAND: Yah.

Linda: It's Linda.

MR. NYLAND: Yes, Linda.

Linda: Sometimes it's very simple and clear to me that I need to Work and I just do it. But I've been having difficulty for a long time and I believe that something very definite has been started in me that is hungry and needs to be fed and wants to touch another world and to be touched by it. And what it is, is at--at these times I have a tremendous difficulty in--in

satisfying it with the Work--with Work as I do it. And--

MR. NYLAND: What is the satisfaction you are looking for?

Linda: To--

MR. NYLAND: I think it is right. You have to look for a satisfaction. But still you have to try to become a little clearer about it. What is it you wish.

Linda: I think that what it is that I wish is that--is that in the midst--I can accept whatever it is that I have to live through, but in the midst of that I would really like to have a definite possibility of--of experiencing something freer of--of a different level. Because that's what--what it--what it seems to be being asked for and my--

MR. NYLAND: Where will that experience take place?

Linda: Well, if I could somehow bring together what it is that I feel inside and what it is that I wish, with what it is that I do as Work, I--I feel that it would take place--it would take place in Work, but I--I think that my attempts never get--get near what it is that I am asking for.

MR. NYLAND: No, you may be asking for something in certain words which, you might say, to which you are not entitled.

Linda: I think that I--I think that that is very definitely true and I know that. And yet I remain for periods of--great periods of time in a state of dissatisfaction.

MR. NYLAND: Yah, but you have to find something to which you are entitled.

Linda: I don't know what that is.

MR. NYLAND: That what is within you which is unchangeable. You're entitled to uncover that because it is within you. And since it is there, you can claim it. But you are prevented from recognizing it or seeing it. So the difficulty is to find the road towards that what we call one's own self

within. Sometimes you can reach it when you are very quiet and when there are no particular thoughts of distraction and no particular wish to be satisfied; that one simply is and that one tries to find one's being in the level of that what is the central point of oneself - the essential essence. You can reach it at times when you can be very quiet within, no disturbances, and sit for some time trying to reach it. You may not always reach it, but at certain times you can when you have a realization of something that is really truthful. You can say: That is me; that is me in reality. It will start to form a certain basis from which you can start to operate afterwards. But you still have to accumulate it, and it can be done by means of certain forms of meditation or quietness or fervent wishes for really to find your own being. And it is that kind of a level from where it starts for yourself to grow out and then wish to accumulate more data of the same kind to be added to the same foundation.

It becomes first a problem of your mind wishing that in that kind of a form. Afterwards it becomes a problem of just being and wishing it to be received; that is, that what is within is then and can be in contact with something that is higher which you then wish to enter into you. The requirement for that would be to be quite open, without any wishes whatsoever, no particular will of your own but simply accepting that what is for whatever it is so that you, within yourself, could become peaceful. At such times, it is worthwhile to pray. But you must be by yourself. And it is this basis that gradually becomes your own, that will help you to find a satisfaction in reaching that which is your own without determining any kind of a form. In time, it will enable you not to have any dissatisfaction.

The road for a man is always towards himself, within himself. Even if he is contemplating the Universe, he has no power over anything that he

sees or perceives. He always must come back to what he is himself. It doesn't matter what we do astrologically, astronomically, cosmologically, with all the different ideas we have scientifically in understanding what is this and that and so forth that we can see of the Universe and any kind of a trips we make to the planets or even to the Sun or Aldebaran - whatever it is, it will never help. The only road is within oneself to discover what a man is and what he is himself and with what he is equipped and what is his fundamental reason for his life. That is where we find it. The road is never in any scientific way to come from, let's say, any kind of a form of matter or crystal to the molecule, and from the colecule to an atom, and from an atom to an electron, and from an electron to a neutron. It won't help him. But he can find within himself that what is the motivation of his life existing. And that is really the problem: gradually having the facility to enable us to Work from oneself in order to develop certain tools by which we can open up our essential essence so that finally, when we can reach that, then we have the satisfaction of knowing that that is the ultimate reality. And one says that, at that time reaching that kind of a point which I've many times called Magnetic Center, that then there is no further dimensional world and that space ceases to exist and also time is not there any longer. Then one reaches the state of infinity within oneself. And then proceeding from there, again wor--walking--walking or Working towards the outside world of manifestations, I have with me something that is given at that point and we call that Anulios.

I'm really in search for something that will not allow me to sleep. And it is given when I reach that point - I say, sometimes, of no return, because it's a point from where I cannot go any further. If I do go further, I come to the same place as where I came from.

You understand that, Linda?

Linda: Yes, I understand what you mean.

MR. NYLAND: It is right. Continue the way you are doing, but don't try to determine in advance what you wish to be satisfied with.

Linda: Mr. Nyland, I would like to say in relation to what you're saying, that that--that that is -- I know what--what could be in the present a satisfying thing. And I realize that my--my wish to Work, when I Work although it takes place in the present and it will help uncover that, that that much--has much more to do with the future of my life an--and the end of my life and knowing that I--I have to do it now in order to continue, but it seems to have nothing to do with Work and satisfying - I mean in a quiet moment like you talk about.

MR. NYLAND: We'll talk about it, because we have to turn it over - Will you, Bill?

(Cassette turned)

Bill: Okay.

MR. NYLAND: You see, what we're talking about is the same thing. When you talk about a future, I talk about the moment. When I talk about the moment, I cannot talk about the future because the future is always measured for me in terms of time. When there is a point I want to be timeless, I don't think about the future anymore. At the same time, the moment is exactly the means by which my life becomes dependent in a conscious way on the development and that therefore the problems - that you say the difference of the future does not apply as yet to what you do at the moment - is only because you don't understand the moment as yet. And then, if you did, you would not think even of the future of your life.

Linda: Yes.

MR. NYLAND: But you see, you are reminded of wishing to Work by the future of your life involving death at the end.

Linda: Yes.

MR. NYLAND: You see?

Linda: Yes.

MR. NYLAND: And it comes to the same thing for myself because when--when it says in the Bible that death loses its sting or its fangs, then I have no further interest in that when I live in the present moment when there is no time anymore.

Linda: Yes.

MR. NYLAND: You see.

Linda: Yes.

MR. NYLAND: All right.

Peter Kuniholm: Mr. Nyland?

MR. NYLAND: Yah?

Peter: Peter Kuniholm.

MR. NYLAND: Yah.

Peter: Lately I've had the--the feeling that I'm not absolutely sure of the data that I'm collecting when I make Work attempts. And it's just kind of broken down what I've been doing because I--I have the feeling that I--that I want to be absolutely sure that what I'm creating is right.

MR. NYLAND: Yah, I think it is right that you think about it so that you're not on the wrong road. But I think you don't have to extend it in such a way that you become hundred percent sure of whatever the results may be, because you won't reach it.

When one starts to Work, one Works with the oars you have at the

present time of your unconscious state. I can talk about what I would like to become, and I would always--also say that if I were a conscious man, maybe I don't need any no--oars or a rowboat because I would be already. If I imagine something to become hundred percent as a method, it would mean that all attempts I make would have to be subject to the three definitions of observation and impartiality and simultaneity. And I know well enough that even if I try to make that attempt, I never do it because when I try to become objective, even in the flash of a moment, almost immediately I will start to think about what I have experienced because it's unfamiliar to me and I cannot maintain the level of that kind of Objectivity. But if I do it several times, I get used to the idea and it is not such a surprise anymore to find out what I really am. And then when I have more data about myself and acknowledge that that is what I am, it is easier for me to maintain an effort which give me--which gives me such results. And then gradually the results are not as much tinted, you might say, with unconscious thought. But they become more and more a conscious awareness and less and less of my unconscious ingredients. And the purity is only established after quite some time of experiences.

So, although you can say that you would like to be absolutely sure that you're on the right road, the solution is: get started. Don't think so much about what is and what may be the result. You do the best you can at the present time and then tomorrow you will be able to do a little better because you have done the best you can today. And because of that, you will be a different person tomorrow. And when you are a different person - let's hope a little closer to a state of consciousness - you will be able to make a different kind of an attempt, either in intensity or in length of maintenance. But when you start to think and have to wait until something is

hundred percent, you will never Work really. You will always find an excuse why you want to postpone it.

Work is something that comes to a person as an exclamation, all of a sudden the realization of his existence and he says: But I have to wake up! It doesn't last very long, but it is a very sincere experience - that I realize that something has to be done by me in some way or other and I do the best I can. And I don't ask God first to introduce me to my attempt. I simply accept it because it happens. And when it does happen as a result of my wish, even then I am grateful that it happens as an experience, but I don't even at that time acknowledge God. I don't even know where it comes from, but I hope it is right. But in the continuation of that what I want to continue with, when my sincerity is there, I will have a chance to sift that what is right from what is wrong. And that is really the attempt the way I must make it.

You understand that, Peter?

Peter: Yes, I do.

MR. NYLAND: Don't become too intellectual about it and don't be too fussy. Even the very meek at heart - they can make an attempt for consciousness. You don't have to be intellectual--an intellectual--intellectualist at all. Just as simple as you can be whenever you are, sitting down, walking, whatever you do - the realization as a result of such a wish gives you an amazing awareness of yourself existing. And that's all to the good and don't start to consider it too much. Just accept it as a result, whatever it is, but continue and continue and continue - hundred times, thousand times, as often as you possibly can.

All right?

Peter: Thank you.

Jim Huntington: Mr. Nyland?

MR. NYLAND: Yah.

Jim: It's Jim. I have a--a--a similar kind of a question as Peter, in that I believe in the past I have often wanted to be sure of what I would net from my attempt. And I find it's changing and I would--I would rather not define at all what is involved in it - in my attempts - and I'm afraid that it is just a little bit too easy to do that.

MR. NYLAND: No, no, Jim. I don't think you will have to fall into that, that it becomes easy. But ask yourself a question: How would you even determine that you're on the right road? The--the only way by which you find out, you know, is "by the fruits ye shall know them".

Jim: Does that mean--

MR. NYLAND: It means I make an attempt, I get certain information and data. Those are the fruits that I obtain.

Jim: I can't actualize those fruits myself.

MR. NYLAND: Not yet, but the actualization of such fruit is only represented by the fact of yourself existing; the fact of you existing with life within you manifesting; a realization of yourself being. Now if you doubt that what you have now experienced as something that is your being--

Jim: No, no, no.

MR. NYLAND: -- or if you start to like it or dislike it, it is not as yet objective.

Jim. Yes.

MR. NYLAND: So all I wish is to find out how many facts can I really get - that is, accumulate - of myself on which I can count. That's the only thing I have to consider. And in the process of trying to Work, I accumulate, of course, many facts about myself. And there are certain facts that I don't--

perhaps don't like, and I keep on thinking about it and trying to, by association--

Jim: Mr. Nyland.

MR. NYLAND: Yah.

Jim: Excuse me. How could I either like or dislike a--a fact that comes through Work, that comes through--

MR. NYLAND: If it comes actually through a process of Objectivity, there is no further question of like or dislike. But the trouble is that when I have a wish, I say it has to be such that that what is 'I' can observe me so that there is no like or dislike and that there is no time element involved, and I call that simultaneity. This is before I make the attempt. When I now have a result in the form of a fact, I still start to question if that fact is really objective or not.

You see, I set out with the intention of doing it, but I have no guarentee that the fact is going to be that kind of a result. And many times when I say I have Worked and I have seen myself - I call that "seeing my self" - and wishing to accept, I don't want to take that acceptance really the way it is if it were objective, but I will start to concern myself a great deal to see if that what I dislike cannot be understood by some kind of an association or a reconciliation on my part or perhaps even rationalization. You see, it is a--it's a little longer process. I have facts that are accumulated, and they come into my memory, and then afterwards I still have a chance to consider them.

You see what I mean?

Jim: No, I don't.

MR. NYLAND: Not yet?

Jim: No, I don't understand what you just -- just--

MR. NYLAND: I said, when I Work, I receive facts about myself. It is that kind of a knowledge which then is situated or transferred to my memory. When afterwards I think about my behavior and that behavior has been described by means of observation, I should have facts which are then objective and which I should accept. But my mind is not willing as yet to accept them as truthful when they are facts which I don't like. Can you see that process?

Jim: Yes.

MR. NYLAND: I accumulate about myself a great deal of data which I say that is my self-knowledge, in thinking about what I have done or remembering the way I have been. those are facts that are placed in my memory and they have a--are reached by means of unconscious intellectual processes. Next to such facts, I also put facts that have reached me by means of an observation process. And then afterwards, when I look at the memory and there are - I call them shelves where the facts are simply placed and I can take one, a certain objective fact, and another, a subjective fact, I can even compare them. But I will not as yet accept an objective fact that easily. When afterwards I start to think about it, I have to accept it, but it concerned me when that description of me then, in accordance with that fact, is something that I don't like about myself.

You understand now the way I reason?

Jim: Yes.

MR. NYLAND: Okay, if you understand that, then you reason yourself. You continue now with that kind of reasoning. Then you will see what I mean.

Richard Mandell: Mr. Nyland?

MR. NYLAND: Yah.

Richard: Richard Mandell.

MR. NYLAND: Yah.

Richard: Increasingly, since the end of the New York meeting, I find myself Working less and less and taking refuge in thinking about Work more and more. And -- Can you help me?

MR. NYLAND: Do you like it?

Richard: No.

MR. NYLAND: If you really dislike it, why do you do it?

Richard: Well, it's -- it's a like of way of making myself feel better, I guess.

MR. NYLAND: Yah, it's right. But that you feel, and you know yourself, is quite cheap, because that kind of satisfaction of course doesn't hold any water.

Richard: I know that.

MR. NYLAND: So if you see it of yourself, continue in doing it until you finally get disgusted.

It's a matter of "yes" or "no". If I say I'm interested in Work, but I don't, it's a state in which I am when there is not enough desire even to Work. But I still say that I would like to Work. Either one or the other is true because the facts stare me in the face that I don't Work. Then I cannot say that I wish to Work. I must change that. I say, "I don't wish to Work." Then I'm honest. But when I say I don't wish to to Work, then something starts in me and says, "No, that isn't true. I really want to Work." Then you will Work.

Richard: Thank you.

MR. NYLAND: You understand?

Richard: Yes.

MR. NYLAND: Yah. It's a very simple thing, but it depends on honesty. If

my "yes" is yes, it is not no. All right?

Fred Curchack: Mr. Nyland?

MR. NYLAND: Yah.

Fred: It's Fred Curchack.

MR. NYLAND: Huh?

Fred: It's Fred Curchack.

MR. NYLAND: Yes, Fred.

Fred: I recognize my need for the group, for you and the meetings to renew the intensity of my wish to Work - to find inspriation in these meetings. But I -- More and more, I want to find within myself the ability to generate that kind of intensity of wish. I--I know that--that it does go down week after week when I'm on my own for a period of days.

MR. NYLAND: Well, don't you think that is usually so, Fred?

Fred: Yes, it is.

MR. NYLAND: If we have a meeting on Monday or so, Tuesday is more or less all right, Wednesday is a little bit less, and by Friday you've forgotten it. And the fact that Saturday and Sunday, beofore Monday, maybe you perk up a little bit and Monday you come here with the best of intentions. How to make it more uniform so that it doesn't go down? Simply by means of little bits of help that I put in my way: a knot in your handkerchief - but when you make the knot, you must be very sincere; a little piece of paper that you leave on your desk - but when you see it, you have to promise yourself that you really will see it, not just accept it.

Fred: Mr. Nyland, I--I think my house is already too cluttered with all these kinds of things.

MR. NYLAND: Then you take them all off. Then you take them all off. You're

already so used to the monotony of being re--re-reminded. Change it. Fred, the monotony of one's life is indicated by breathing. And that one doesn't remember one's breathing when one breathes, simply means that you don't pay attention to it. It's the best example of monotony. Only when something is wrong, then I start to think about my inhalation and exhalation. If I change things around in my surrounding and I make a change in the early morning or late in the evening and then I wake up and I say, "Oh, where is the--the chair now? Oh, it's over there." I did it for a certain purpose. I am reminded. Use little bit of 'pons asinorum'. You know what they are?

Fred: No, I don't.

MR. NYLAND: Donkey bridges.

Fred: Yes, I've heard that.

MR. NYLAND: You understand.

Fred: Yes, sir.

MR. NYLAND: Little things. And sometimes it's not at all to be -- to have grandiose influences. Just a little bit of a pinprick can help you. When there is the least little bit in some--in oneself of that kind of sincerity, a pinprick will touch it.

Fred: Yes.

MR. NYLAND: You see, you must know that for yourself because you're sensitive. That is why it is much easier for such people to be reminded. It's much more difficult for them to Work.

Fred: Mr. Nyland, that would be very helpful.

There was a little bit more to my question: You remember two months ago you told me quite sternly to take a week out for Work. And I took my vow to do that quite seriously that week. And the results were extremely useful and carried over for much more than a week. Now--now what I want to be able to generate in my own life is the abil--the de--the a--ability to really cause that spark in myself without depending on being yelled at.

MR. NYLAND: Yah, it is right. You have to build a self-starter. But if it's a Self-starter, you first have to find your Self, otherwise you knew--would not know what to start with. So the process is always by means of Work, as long as you can continue to find your Self. And your real Self is very much what I talked to Linda about: something that is within that is your own and that no one can take away and that God not even wishes to take away because it's the 1--the saving grace. When that is there, then you have to Work on a starter of that Self. That's a very special process. It is not really observation. It has to do with the second step which we call participation. And participation assumes that the observation is complete in the sense of impartiality and simultaneity; that is, the sound DO.

Participation is RE. It is the beginning of something else which I then--in which I want to use the information I have received as a result of this observation process. And with this participation, I start now to Work on my Self. And the participation is that my Self is exposed to the conditions of unconsciousness. The reaction of that Self, being exposed to that what is unconscious, will make this Self-starter to function because it has the duty to participate in my unconsciousness.

You see the reasoning?

Fred: Yes, sir.

MR. NYLAND: I pray to God that He comes down. I hope that He holds my hand, but as soon as He holds my hand, I am under obligation towards God. I ask for it. He tells me. You ask for it. Now you Work. All right?

Fred: Yes. Yes, sir. Now -- now I'll Work.

MR. NYLAND: Good.

Jim Fosso: Mr. Nyland?

MR. NYLAND: Yah.

Jim: Jim Fosso.

MR. NYLAND: Yah.

Jim: During the past couple of weeks I've tried to turn the attention in -- in Work on myself toward tendencies of myself to see what there is that (is) tendencies - and discovered probably one in particular which -- which seems to be with me a great deal and -- and it seems that a lot of my energy goes there. A lot -- a lot of my day seems to be involved with this tendency. And when I look at my day and I see how much I've Worked, sometimes I wonder whether or not it--if it's really right to say that I didn't Work because I have this tendency - I--I don't think so. But at the same time, it does exist and--and I'm wondering if there's some way I can convert the energy that exists there into something more productive and -- and giving me more opportunity to--

MR. NYLAND: Have you ever tried it?

Jim: I've tried it, but too often it--it gets involved with self-improvement or--or thoughts about ways I would like to be better than I am.

MR. NYLAND: Even self-improvement need not prevent you from waking up. Any condition in an unconscious state is quite all right as far as observation is concerned. Even the tendency that you discover, when it is operative and then it finds in its--its expression in a form of behavior, is quite all right for you to become observant, provided there is something that is of interest in actually seeing yourself for which, of course, you must make this 'I' available.

There's no objection to have a common denominator of one's--of one's behavior. If I become very religious, God becomes that kind of denominator and it does not prevent me from wanting to Work. I only wish to find an

excuse for not Working. Then of course it's easy; then I can say, well, that is in the way, therefore I don't Work. But of course you know it's nonsense. That never is the reason. And the rationalization is never the reason. The reason why I don't Work is, as I've said many times, because I'm really lazy. I don't want to spend the time and I think that I don't have the energy. But I don't realize that if I don't spend the time and I don't have the energy, I remain unconscious. And the fact of remaining unconscious has to have an influence on me when I consider myself a man wanting to grow up in this world, but also wanting to continue with my life after this world is over.

Now it need not be that kind of a motivation immediately by saying, "I die, for that reason I Work," because remembering my death does not mean that I really will want to Work, unless I understand life in a certain way of wishing to come free from the bondage of this Earth. And with that, of course I have to consider my life, the way it is, how it will be in the future and how it has been in the past.

But the real reason for wanting to Work is much more than just having characteristics of my own behavior form. All of that form, after all, is acquired and it was not with me in the beginning when I was born. And therefore, such characteristics, although they are interesting and sometimes they're in the way and very useful to find an excuse - it need not prevent me from going back to my original birth certificate in which was written that all I have is a type biologically and that I was conceived by my father and mother and that of course at the moment when I was either conceived or born, there were certain conditions of the Universe which influenced me. That's all I really care about. The rest becomes acquisition of si--simply certain attributes which make my life--make my life perhaps a little easier

on this--on this Earth. But it has nothing to do with my wish to Work. You see, that is why one says this wish to Work is to produce Heaven on Earth. The accent is on Heaven, not on the Earth.

The Earth is only a little means to remind me, but my real reason is to become one with that what actually exists as totality. And when I start to realize that, I don't even care about the Earth. I'm grateful for the Earth to have produced me. And all my unconsciousness and all the bondage that is there, I can say I am grateful for having reminded me that I am that kind of a creature in bondage. But now I use the bondage in order to free myself, by considering the knots and cutting them or undoing them, or whatever it is, including ultimately my main characteristic or whatever--whatever there is as a trait of character. But I don't consider that. I consider only my wish to wake up. And I let all the rest go. Never mind if I am conceited or I'm stupid or if I love myself too much or if I'm lazy. I wish to Work. When there is enough of that kind of a wish, all such things will be added unto me. The kingdom of Heaven is my wish to Work, to wake up. And then all the rest will fall into a certain place because my level of being will be changed and that will tolerate certain conditions to remain and other conditions will drop off and they will wither in--in the vineyard. They will be atrophied.

You understand that reasoning, Jim?

Jim: Yes, I do.

MR. NYLAND: It should, because it fits into -- into your numerology.

Fred Pearlman: Mr. Nyland?

MR. NYLAND: Yah.

Fred: Fred Pearlman.

MR. NYLAND: Yes, Fred.

Fred: I've said this many times, and I say it again: I can find no motivation, no aim that motivates me in my life or in Work. It all keeps coming down to just words in my head which don't mean anything.

MR. NYLAND: You don't mean it. Fred, you love yourself too much. You don't mean a word of what you're saying. You can say it thousand time. You don't mean it. You love yourself the way you are, therefore there is no possible acceptance.

Acceptance means I don't love myself one way or the other. I don't care what I am because I can accept myself. It's an enormous difference - and with your mind, you never will reach it. With your feeling, you might. But then you have to undo a great deal of what you at the present time like to do and you shouldn't do it, because you maintain yourself in your wish to like yourself.

It's nonsense to say that you've said it many times. You've never meant it. You've never been placed before that kind of a saying and telling yourself, "If I don't mean it, I will die." Then there would be sincerity.

Sometimes one asks -- one can ask God: If I don't mean what I say in my wish to Work on myself, will You destroy me? It's a very important statement. It's not something that is easily said, but when it is said, there is no question about your sincerity and no question about your wish to Work.

It is difficult to ask a question after these statements. But such statements sometimes are very necessary. If it's a question of either "yes" or "no", it's a question of life and death. One doesn't want to hear that when one lives in superificiality, when you really don't want to make too

many efforts and that you expect that certain things, like in Paradise, will be given to you on a golden platter. But of course, for a little while, one can put oneself to sleep quite easily. And then of course you don't want to be disturbed because it is so nice, until you experience in your life, unconsciously, either a dream or a reality of a--of a shock. You live for some time and everything is just lovely and there are people around fr-- around you, you care for, and one of them dies - and why, in God's name, did such a person die? You try to imagine living in Nicaragua and there, all of a sudden in an earthquake and thousands people die. Maybe you're not among them, but why aren't you? Or if you had been there, would you have died? Here, we may have an earthquake in California. Would you want to go there to see if you would die?

The question is, many times, what is your life worth? And if it has value, what is the value for? And then you come to your realization for yourself: Is it worthwhile to be interested in Gurdjieff? Or should you simply close up ALL AND EVERYTHING and put it away, forget it? And many times such a thing is quite useful for oneself, just to try to forget and close your eyes and your ears and whatever may have been as the beginning of a little 'I' - simply crush it, don't allow it, because you don't want to be disturbed too much or you don't want to suffer or you don't want to grow up or you believe that God will be so good that, regardless of whatever you do, at the end of your life, when you die, that He will select you and not someone else. Of course it is quite unreasonable and most likely it will not happen. In all probability it won't happen. I can assure you it never will happen, never in that way. God doesn't even know you. And even if some good friend - let's say, politician - would tell Him about you, He would spit in his Face, because you're not worth it. You're just ordinary human beings then, fulfilling a purpose of life on this Earth for the purpose

of Earth and the purpose of your Moon. And no more and nothing more is required of you because you're asleep, aren't you, and you don't want to be wakened. You don't want to have a dream, even.

That's why I say, these questions that we've just now talked about are not easily to digest and you would like to get around it and say that it's not for me, it's for someone else. It isn't true. It is for all of us. That is the seriousness of one's life if you can understand that you life has a meaning. But you can interpret it any way you like in order to come to the conclusion that that is what you can live with. And if you don't want to live with something that is a little bit more important or a little bit more difficult, you can postpone it for a little while, but I hope you will stay alive, because it is also possible to chloroform your life within yourself, and after a little while it will start to operate on a little bit lower level and it still will function more or less. You still will be kind of a human being and you still will be able to have a hammer and a nail and construct a little building and you will be able to eat, of course. Mother Nature is very kind about such things. She will even try to keep you alive that way. So do doctors - to keep you alive as long as you still breathe. Finally they have to give up because there are other forces that are a little bit greater than they are. And with oneself - in time, all of us die. There's nothing, absolutely nothing, you can do about it.

But you can do something about your life now, if you wish. But it means suffering and it means also seriousness - having a wish something could take place. And if you have that kind of a hope, then it is reality for you - as hope; not as yet any certainty, but at least you turn around in the right direction. It means that at that kind of a point of DO for

your Soul, when the Soul still has to be built, the Soul then turns in the direction of its own octave and it is not in the direction of the triad which is one's unconscious existence. What makes one turn, at such a point, is really the realization of that what one has experienced is already sufficient and one doesn't need anymore. It is now time to put to practice what one knows.

What is a decision for a young man when he grows up and he has education? He comes to a point and says, "It's enough. I now must utilize what I have learned because I have to earn money. I'm not going to study further in college or university or borrow money from my father or my uncle. I now want to do something to see what is there with me that I can do afterwards. I can then perhaps even pay for it myself."

You see, this is the point we make with Work: I have tha ability and many possibilities for certain directions. I can also stay asleep if I want to and, as I say, God doesn't even have to know about it. And I myself don't even want to know about it because my conscience does not talk then. Or there is a chance to open up one eyelid of my eye and see the misery or see the carelessness with which I use energy or the irresponsibility which is all mine without any fault on my own part and about which I don't want to do too much because it's too much trouble. But once when that is, you might say, started in one, that you realize that something is really required, you become much more honest. And then such questions come up: What do I do during the day? And why do I, at times, like myself so much? At least one could become neutral. You need not be negative because that might prevent you, in the beginning, from really wishing to live. But the wish to live can be there, but it can be on a different basis of--of the acceptance of oneself. Whatever God has given me, I will now use for the best of my

ability and, if possible, for the glory of that what I call my God Who has given me my life.

On that kind of a basis, in the way you think, in the way you approach New Year, in the way perhaps Saturday we can talk about the past year and what is ahead of us and what do we wish with this Barn, what is our aim, how often can we be reminded of it, what do we really want to do with all of this and with ourselves, how can we utilize opportunities to the best and the greatest advantage of ourselves - we have to consider that. We are here and maybe it is good. And maybe we should not be here. Try to think about that as a possibility. Maybe, because of that--

TAPE RUNS OFF

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